THE ANTITYTHE-MONGER CONFUTED; Or Miniſters Maintenance DEFENDED and VINDICATED, FROM The injurious Aſperſion of being the Invention and Badge OF ANTICHRIST. IN

Anſwer to a Pamphlet, Entituled, *Tythes no Property to, nor lawful Maintenance for a powerful Goſpel-preaching Miniſtry*; Owned and Subſcribed to by one *John Crook*, a Teacher of the People called QUAKERS.

By Michael Beynon, *of* Grays-Inne, *Gent.*

Search the Scriptures, for in them you think you have eternal life, and they are they which teſtifie of me, John 5. 39.

LONDON,

Printed by *T. L.* in the Year 1662.

To all those, who having a Zeal of God, but not according to Knowledge, are tossed to and fro, and carried about with every wind of Doctrine, according to the sleight of men, and cunning Craftiness, whereby they lye in wait to deceive; *M B.* wisheth true saving Knowledge, with all the Blessings of this life, and that which is to come.

FRIENDS,

FOR *your sakes chiefly have I emboldened my self to enter the list of Controversy, which yet I should not so readily have adventured on, were I not fully assured, that herein I may justly say with Divine* Seneca, Causam deorum ago, *accounting it my Duty to acquaint others with that which I my self have observed to be the too frequent practice of the Impostors of our Times, who knowing it impossible,* Christianos de articulis fidei nisi ex literis fidei persuadere, *make no Conscience how they add to, diminish, invert, pervert, and wrest the Holy Scripture, to make it seemingly Countenance their Heterodox, Hæretical Tenets and Conclusions, as this ensuing Discourse will I hope sufficiently evidence. The chief end of my writing therefore is this, to acquaint you how unsafe it*

is to bind Conſcience to the ipſe dixit *of any man, yea to the Word of God it ſelf, if we take it upon truſt from the mouths of others, and not like thoſe* Noble Bereans, ſearch the Scriptures daily to ſee whether theſe things be ſo or no. *And my advice above all things is to avoid Ignorance of the Word of God, which is the Mother of Errour,* Ye do erre *ſaith Chriſt,* not knowing the Scriptures, neither the power of God, Matth. 22. 29. *And herein follow the example of Chriſt, and repel Scripture abuſed or miſapplied, with Scripture faithfully alleged, as* Mat. 4. 6, 7. *The Arch enemy of mankind the* Devil, *attempting to perſwade our Saviour to deſtroy himſelf, by caſting himſelf down from a Pinacle of the Temple, ſaith,* For it is written, he ſhall give his Angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone: *But what ſaith our Saviour,* It is written again, thou ſhalt not tempt the Lord thy God. *So likewiſe when the Inſtruments of* Satan *ſhall endeavour to perſwade thee to defraud the Miniſters of the Goſpel of their due maintenance, as a thing contrary to the Word of God for them to receive, which I dare avow they will never be able to prove, let your anſwer be only this,* Scriptum eſt, The Lord hath ordained, that they which preach the Goſpel ſhould live of the Goſpel; *And in all things let the holy Scriptures be your Rule,* Which are able to make us wiſe unto Salvation, through Faith which is in Chriſt Jeſus; For all Scripture is given by Inſpiration, and is profitable for Correction, for Inſtruction in Righteouſneſs, for Doctrine, for Reproof, that the man of God may be perfect, ready furniſhed unto all good works, *Amen.*

TO

To the Learned
READERS.

SIRS,

YOU may be pleased to remit the severity of that Censure which the ignorant Rudeness of my Style, and the Brevity and paucity of the Arguments I have made use of (far below the merits of the Cause I have taken upon me to defend) may possibly deserve; The One being the effect of an unlearned hand, and so naturally falling from my Pen, being yet in my *Tyrocinium*, and a *Candidate* both in the *Arts* and *Laws*, And the Other in some sence necessary, I having to deal with such persons as must have Speedy Conveyances from their Sences to their Intellects, being willing to Smother Light, and so ready to take all occasions to lose the strength of an Argument, in the variety of Expressions; which is not the least reason, in my slender Apprehension, with submission to graver Judgements, that the immense labours of so many Learned and Or-

thodox Divines, in their voluminous Tracts of Caſuiſtical Debates, become ſo inſucceſsful; they being unſuitable to the Capacity of ſome, whoſe Abilities render them not fit to find the Right after ſo many Diſcontinuances; And not being able to lead the Inference along with them through ſo many intervening Digreſſions as commonly happen in large Diſcourſes, loſe their Way to Truth, in the Wilderneſſe of Words; And likewiſe miniſtring Opportunity to thoſe who have ſet themſelves to oppoſe the Truth, to raiſe their Batteries againſt the Weaker parts, and by their confident Invectives againſt the Leſſe Material and Accidental Diſcourſes, perſwade the Leſſe Able to Judge, they have more than ſufficiently Confuted the Whole, whoſe Abſtract it is poſſible might have been much more Beneficial to the Church, as being more Adæquate to the Capacity of the One, and leſſe Obnoxious to the Injurious Depravation of the Other.

Farewel.

THE

THE ANTITYTHE-MONGER CONFUTED; Or Miniſters Maintenance Defended, and Vindicated, From the injurious Aſpertion of being the Invention and Badge of ANTI-CHRIST.

SIR,

Should have adjudged it no leſſe Folly in my ſelf, to ſpend time in anſwering ſo impertinent a a Diſcourſe as this, than I eſteem it Indiſcretion in you, to lay the ſtreſs of a bad Cauſe upon ſo weak Arguments, whereof every one is Αὐτοκατάκριτος, and being tried by unbyaſſed judgments, will be found *felo de ſe*; and ſo not likely to do much harm to any, unleſs ſuch, who being enſnared by an over-weening conceit of their Teachers, having pinn'd their Faith to their ſleeve, are not now free to ſearch and try, whether theſe things be ſo or no; Had I not been in ſome meaſure forced hereto, leſt I ſhould be a betrayer of the Truth, and by my ſilence implicitely teſtifie your ſuggeſtions to be true, it being deliver-

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unto me by a friend of yours, whom I know; and one whom charity bindeth me to believe, doth not willingly erre; and ſomething deſired of me, by way of Anſwer, if it were not ſufficiently ſatisfactory to me: For this cauſe I ſay, as St. *Paul* ſaid in another caſe, I have written this brief Anſwer to it, for *Conſcience ſake*; Conſcience I ſay, not mine *own*, who could willingly have employ'd my time and paper better, but of the other that ſhewed it unto me, *leſt by me, the Conſcience of him that is weak, be emboldened, and I cauſe my Brother to offend; and through my knowledge my weak Brother ſhould periſh, for whom Chriſt died*, Rom. 8. *ver.* 11. *and* 13. 10. 28. 29.

And firſt I wonder how you can ſo confidently expoſe your ſelf a *Boanerges*, thundering out direful comminations againſt, yea, *Anathematizing* all that either pay or receive *Tythes*, as actors of ſuch abominations, as are directly againſt, not only the *Law of God*, but alſo the *common* and *Statute Law* of the Land, wherein you meerly beg the Queſtion, and take it for granted, that it is againſt the Law of God, without putting your ſelf to further trouble of proving it; And then build your other Arguments upon the foundation of that *Hypotheſis*, or ſuppoſed conceſſion, as *Ex. gr.*

Your Preface towards the end, you profeſs to prove by the Statute Law of *England*, that Tythes are pure Almes, and that there ought not to be any compulſory Maintenance whatſoever for Preaching; And in proſecution of this promiſe, *page* the 1*ſt.* and 2*d.* you quote ſeveral Statutes, all which enforce the payment of *Tythes*, and ſome inflict a Penalty for the non-payment thereof; and then content your ſelf to conclude, that the payment thereof is againſt the Law, becauſe, ſay you, thoſe Laws did not create a new Right, but only confirm what was then in that night of *Popery*, preſumed and ſuppoſed to be a right, upon grounds which now appear to be falſe, *viz.* As belonging to God and Holy Church; wherein yet you are purely miſtaken, the Statute of the 15 of *Rich.* the 2*d. Cap.* the 6. there mentioned, or principally intended by you, not expreſſing the firſt original of them, neither creating a new, nor confirming any old right to them, but only directing the uſe of them

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againſt the irregular abuſe thereof, by Appropriations, made by Abbots and others, ordaining that the Vicar ſhould have a competent part of the Tythes growing in his Pariſh, to live on; And for as much as through the inordinate Covetouſneſſe of the Appropriators Hoſpitality was decayed, in the places where it ought to be kept, whereby the Poor were relieved, a certain quantity ought to be allowed them for their relief, to the end the Miniſtry might not be Impoveriſhed, nor the Poor Diſtreſſed, which is far from performing what you promiſed by it. And again, *page* the fourth, you ſay, That whereas it is ſaid, that the Law implyeth a Property, in that it hath provided a puniſhment of *treble damages* for not ſetting out of the *Tythe*, and that what a *Parliament* doth is ſuppoſed to be done by the whole People whom they repreſent; yet the Law-makers ſuppoſing a Due to God and Holy Church, and upon this foundation and ſuppoſition, Enacting a Penalty upon him that did not ſet out his Tythes; it being now evident that they are not ſo due, and as you ſay, ſo *adjudged* by *chief Juſtice Roll* in the *Kings Bench* at *Weſtminſter*, we may now make uſe of our eyes, to avoid falling into the pit, leſt we be guilty of our own death, that is, as your ſelf interpret it, upon our own knowledge, notwithſtanding theſe Laws, refuſe the paying of Tythes, leſt we commit ſin. Thus you take upon you to invalidate the Known Laws of the Land, by your own Private Authority, upon that Suppoſition, that commanding ſuch things as are not conſonant to the Law of God, they are not Obligatory, which yet you leave Unproved, and require our Aſſent thereto, without expecting any farther teſtimony, than your bare aſſerting it. When admiting they were not ſo due, to wit, *jure divino*, Primarily, or ſimply, as Tythes, yet being ſo Secundarily, or as a maintenance appointed for them by Authority, it is ſufficient; as *Ex. gr.* Although God hath not ordained Tythes in ſpecial, to be paid to his Miniſters now under the Goſpel, and ſo they be not *immediately* of *divine Right*; yet God having

You ſhould have cited the caſe, leſt we ſuſpect the truth of it.

ordained a Maintenance for his Miniſters generally, & left it to the diſcretion of the Church to appoint it in ſpecial; when once this Incertain maintenance is by the allotment of the Church, in obedience to Gods Ordinance reduced to a Certainty, be it Tythes or otherwiſe, and ſo confirmed by Authority, it becomes from thenceforth ſecundarily, & mediately, as the Maintenance ordained by God of Divine Right; and ſo the non-payment thereof is æquivalent to an abſolute denial of that Maintenance, which is ſpecially and immediately allotted to them by God himſelf. But why do I admire your Confidence in a bad Cauſe? when the Apoſtle St. *Paul* hath already given me the reaſon thereof, 1 *Tim.* 6. 10. in theſe words, *The love of Mony is the Root of all evil, which whilſt ſome coveted after, they have erred from the faith, and have pierced themſelves thorough with many ſorrows*; and whether this be not the only Whetſtone that acuates your Invention, in framing ſubtile and fallacious Arguments, wherewith to countenance and palliate your injurious practices, I need no other teſtimony than your own words, *page* the ſixth, where you inſert it as a principal Reaſon and Motive to perſwade the Prieſts to relinquiſh their Tythes, in theſe words; "That ſince the people were never ſo covetous, nor ſo ava-"ritious I gueſs, as they are now, it were good counſel if "all Prieſts took good heed to this heavenly learning of St. "*Paul*, following him here in wilful poverty, nothing char-"ging the people for their bodily livelyhood, *&c.*

But I ſhould render my ſelf ridiculous in anſwering you, ſhould I trace your incongruous Abſurdities any further, and trouble the Reader with vain, frivolous, and needleſs repetitions, ſhould I make any more mention of them; I will therefore briefly lay down my Poſition directly contrary to the main ſubſtance of your Book, which proved, I will particularly anſwer ſuch places therein, as concern both Miniſters, and Impropriate Tythes, and ſo free my ſelf of this fruitleſs unpleaſant trouble, impoſed upon me.

My Poſition therefore is this; *The Miniſters of Chriſt, now under the Goſpel, ought to be maintained by the Church, and that the People may lawfully be compelled to provide a liberal*

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Maintenance for them, and that by way of Tythes; which I thus prove.

Whatsoever God hath ordained, and commanded to be done, that ought to be done; And the Civil Magistrate may lawfully, yea, ought to compel the performance of, according to *Luke* 14. 23. *Go out into the High Wayes and Hedges, and compel them to come in*, &c.

But God hath ordained and commanded that the Ministers of his Gospel should be competently and liberally Maintained by the Church; *therefore*, &c.

The Major I suppose is undeniable, there being I hope not one that will deny the Civil Magistrate power to enforce Outward Obedience and Conformity to Gods most holy Commandements, although I know there wanteth not those who would willingly confine his power within the limits of Temporal Jurisdiction, wholly excluding him from bearing any Authority in or over Religious Concerments; whose Opinion having little footing in Reason, but less in Scripture and Religion, I wholly reject, yet shall not here meddle with the Confutation thereof, that being already sufficiently done by a more Judicious Pen; finding for my own part sufficient proof in the last quoted Text, *Luke* 14. 23. to confirm my Judgment in the contrary perswasion.

The Minor I prove by the Word of God, written by St. *Paul*, 1 *Cor.* 9. from the first to the 14. which I shall here insert at large, as well to make the Proof undeniable, as also to shew you your own Impiety, in shutting your eyes against such apparent preceding Light, and so manifestly abusing, and wresting the subsequent part of this Chapter, to palliate your own Wicked ends, as I shall shew and Convince you of hereafter in its place. The words of the Text are these; *Am I not an Apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord? If I be not an Apostle unto others, yet doubtless I am unto you, for the Seal of mine Apostleship are yee in the Lord. Mine Answer to them that do examine me is this: Have we not power to eat and to drink? Have we not power to lead about a Sister, a Wife, as well as other Apostles, and as the Brethren*

of the Lord, and Cephas ? *Or I only and* Barnabas, *have we not power to forbear working ? Who goeth a Warfare at any time at his own Charges ? Who planteth a Vineyard, and eateth not of the fruit thereof ? Who feedeth a Flock, and eateth not of the milk of the Flock ? Say I these things as a man, or ſaith not the Law the ſame alſo ? For it is written in the Law of* Moſes, *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the Corn : doth God take care for Oxen ? Or ſaith he it altogether for our ſakes ? For our ſakes no doubt this is written : That he that plougheth ſhould plough in hope, and he that threſheth in hope, ſhould be partaker of his hope. If we have ſowen unto you Spiritual things, is it a great matter if we ſhall reap your Carnal things ? If others be partakers of this power over you, are not we rather ? Nevertheleſſe, we have not uſed this power, but ſuffer all things, leſt we ſhould hinder the Goſpel of Chriſt. Do not you know that they which miniſter about holy things, live of the things of the Temple ? And they which wait at the Altar, are partakers with the Altar ? Euen ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel.* Here you may ſee by the whole Series of this Diſcourſe, it is apparently evident, what is the mind of the Spirit ; And without need of any alteration, or ſtrained Interpretation of words, he that runneth may read what the Will of God is, and how he teacheth us what our Duty is in this particular ; Namely, that we ought chearfully, willingly, and liberally to maintain with our Carnal things, thoſe that ſow to us Spiritual, that is, that Preach to us the Goſpel of peace, and bring to us the joyful tydings of our Salvation. And eaſily obſerve how little footing you have in Scripture for your Doctrine of Wilful poverty, ſo often inculcated by you ; And how little reaſon (unleſs tranſported by the Spirit of Deluſion) to perſwade your ſelf, there were any that could believe, the holy *Apoſtle* ever to have been of that mind, to perſwade the people to reject and avoid, as falſe Prophets and Deceivers, all ſuch Teachers as did not earn their bread by the labour of their hand, but were any whit chargeous to the Church for their maintenance ; It being impoſſible for him, being guided by the holy Spirit, to

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be guilty of ſo much Abſurdity and Contradiction, as in one breath to maintain two Doctrines Diametrically oppoſite, he having laid it down in expreſs terms for a truth, that they had power to forbear working, for that, *Who goeth a Warfare at any time at his own Charges*, &c. Ver. 6, 7. And proceedeth to affirm that they, to wit, the Miniſters of Chriſt, now under the Goſpel, ought far rather to be maintained by the Church, than the Prieſts under the Law, which yet you willingly allow to them, becauſe already done and paſt, and not at your charge. *If others be partakers of this power over you, are not we rather*, &c. Ver. 12. But this ſhall ſerve to prove my Minor Propoſition, it being needleſs to multiply Arguments in ſo clear a Caſe; And for them that reſt not herewith ſatisfied, I ſhall return an Anſwer like that of *Abraham* to the rich Glutton in Hell: *They have* Moſes *and the Prophets, let them hear them, and if they will not hear them, neither will they be perſwaded though one ſhould riſe from the dead*; Even ſo he that will not believe the teſtimony of the Holy Spirit, plainly ſpeaking in one Scripture, will hardly be convinced by the enumeration of many.

This I hope is ſufficient to prove the former part of my Poſition, which is, *That the Miniſters of the Goſpel ought to be maintained by the Church, and that the people may lawfully be compelled ſo to do.* The latter part remains yet to prove, which is, *That the way of Tythes now uſed in the Church of* England, *and all other Chriſtian Churches, is not contrary to the Will of God reveal'd in his Word*; Which I ſhall endeavour to do briefly, yet as fully as need to be, and ſo proceed; And herein I ſhall Anſwer, and ſo take off the edge from that main Objection alleged by you, *Page* the *7th. Line* the *7th.* &c. whereof you ſeem to make great account, eſteeming it an Argument irrefragable, not admitting of any Anſwer or Contradiction, drawn by you from *Heb.* 7. 12. Where mention being before made of Tythes, the Levitical Prieſthood, and Chriſt, it followeth *Ver.* 12. in this wiſe: *For the Prieſthood being changed, there is made of neceſſity a change alſo of the Law.* And here how juſtly may you take up that *Symbolical Motto, Pennis ſuis ferim*

grave; And with that Apoſtatizing *Julian*, cry out, *Vicisti Galilee*; Seeing I neither need, nor ſhall make uſe of any other Shield to quench the violence of your Dart, than its preceding Context, and by reverberating it upon your ſelf, mortally wound both your Objection and Cauſe. And as one ſaid, he was moſt beholding to his Greateſt Enemies, for the Reformation of his Vices; So muſt I truly confeſs, I am no leſs beholding to this great *Antagoniſt* of Tythes, for furniſhing me with a Principal Argument towards the vindicating and maintaining them; For had not your Objection given me occaſion more ſeriouſly to peruſe and examine the ſenſe and interpretation of that Scripture I confeſs I had not ſo readily obſerved the force and efficacy of the Argument, couched in theſe words, to prove the lawfullneſs of receiving Tythes, by the Miniſters of Chriſt, now under the Goſpel. For if you conſider the Order and Drift of the whole Diſcourſe, you will find it to be a Comparative Demonſtration of the Excellency of the Prieſthood of *Chriſt* and his *Miniſters* now under the *Goſpel*, above that of *Aaron* and the *Levitical Prieſthood* under the *Law*; And the Argument to be drawn from the honour of receiving Tythes: for ſpeaking of *Melchiſedeck* King of *Salem*, who was a *Type* of *Chriſt*, he ſaith in the 4*th*. *Verſe*, &c. *Now conſider how great this man was, unto whom even the Patriarch* Abraham *gave the Tenth of the Spoiles. And verily they that are the Sons of* Levi, *who receive the Office of the Prieſthood, have a Commandement to take Tythes of the people, according to the Law, that is, of their Brethren, though they come out of the Loyns of* Abraham: *But he whoſe Deſcent is not counted from them, received Tythes of* Abraham, *and bleſſed him who had the Promiſes. And without all Contradiction, the Leſs is bleſſed of the Better. And here men that dye receive Tythes, but there he receiveth them of whom it is witneſſed that he liveth. And as I may ſo ſay,* Levi *alſo who receiveth Tythes, pay'd Tythes in* Abraham: *For he was yet in the Loyns of his Father when* Melchiſedeck *met him.* Here you may ſee how the Apoſtle hath ſtated his Argument, which from the words of the Text may clearly appear to be this;

this; That if the Levitical Prieſthood was excellent, forasmuch as they were commanded to take Tythes of the people, that is, of their Brethren according to the Law, *as in the fifth Verſe*; How great was that Man, and how far more excellent was that Prieſthood, that received Tythes of *Abraham*? yea to whom *Levi* himſelf, who receiveth Tythes, pay'd Tythes?. *Verſes* 4, and 9. And he proceedeth to prove that thus it muſt be, in as much as perfection could not be by the Levitical Prieſthood, there was farther need that another Prieſt ſhould ariſe, after the Order of *Melchiſedeck*, and not be called after the Order of *Aaron*: And *the Prieſthood being changed, there was made of neceſſity a Change alſo of the Law.* And all this I hope doth no whit debilitate, but rather ſtrengthen my Cauſe, it being ſufficiently evident from this very place, That it is not againſt the Will of God, for the Miniſters of Chriſt now under the Goſpel, to receive Tythes, Chriſt himſelf, who is our high Prieſt, having already as a teſtimony of the ſuperexcellence of his Prieſthood above that of *Aarons*, received Tythes both of *Abraham* and *Levi*: *For here men that dye receive Tythes, but there he receiveth them of whom it is witneſſed that he liveth, Verſ.* the 8. But it is ſo frequent with you to violate the Word of God, that there is ſcarce one place of it made uſe of by you which eſcapeth your pollution; For here, even in this place, inſtead of theſe words, *Verſes* the 13, and 14. *For he of whom theſe things are ſpoken, pertaineth to another Tribe, of whom no man gave attendance at the Altar: For it is evident that our Lord ſprang out of* Judah, *of which Tribe* Moſes *ſpake nothing concerning the Prieſthood*; You moſt falſly write thus, *That St.* Paul *ſaith, that Tythes were given in the Old Law to Levites and Prieſts that came of the Linage of* Levi; *but our Prieſts came not of the Linage of* Levi, *but of the Linage of* Judah, *to which* Judah *no Tythes were promiſed to be given.* (Mark here) The Scripture ſaith, *Of whom no man gave attendance at the Altar*, Verſe the 13*th.* And Verſe the 14*th. Of which Tribe* Moſes *ſpake nothing concerning the Prieſthood.* And you ſay it ſaith, *To which* Judah *no Tythes were promiſed to be given.*

I marry! This is like your self, Impudence in the Abstract, that dare, where the Scripture is so clear, that the most Remote Sense, and most Strained Interpretation you can give on it, will not serve your turn, make it speak in expres terms what you think fit.

And therefore say you *Paul* saith, "That since the Priest-"hood is changed from the Generation of *Levi*, to the Ge-"neration of *Judah*, it is necessary that Changing be made "also of the Law; So that Priests now live without Tythes "and other Duties which they claim, following Christ and "his Apostles in willful poverty, as they have given them "example; Since Christ lived all the time of his preaching "by pure Almes of the people, and by his example, his "Apostles lived in the same wise, or else by the travail of "their hands. Thus you are bold to add to the Word of God, whatsoever seemeth most beneficial for the advance-ment of your false Doctrine, and fittest to deceive your too Credulous Auditors. And now whilst you disdain, and ac-count it an Injury too gross to be either profered to or born by you, to be esteemed the Offspring of Jesuits, and the Em-brioes of Papists, yet all your Priests must be begging Fryars; And when the Authority of Scripture is wanting to back your wicked Opinions, like to them, you add your own crooked Inventions to supply the defect thereof, nothing considering the Terrors of the Lord, who hath declared himself, that he is against those Prophets, that use their Tongues, and say he saith, *Jer.* 23. 31.

And as concerning the Authority of the Opinion of the Antient and Primitive Martyrs, and Protestant Reformers, I shall only give this Answer, that (not having opportuni-ty at present to examine) I know not how faithfully you have dealt with them, in reciting their Words and Judge-ments; and no wonder if I much question the Truth of your relation, and your Fidelity therein; for was not King *Ed-ward* the sixth, Queen *Elizabeth*, with all the *Protestant* Magistrates, and Favourers thereof, who first countenanced it, and in that Night of Popery, first opened a door to the free and publick Profession of that Religion, as pure and

sound

found Orthodox Christian Protestants, as those, who in the rage of Persecution, obtained the Crown of Martyrdom, for far less supposed Crimes, than this Opinion would have then seemed to be; And yet their Actions in this particular, run no whit parallel with those Principles which you endeavour to perswade us they were tainted with all, which I need not spend time to prove, the Lawes still in force made by them, bearing sufficient testimony; yet admitting, but not granting, that some of them had denyed Tythes then, as directly as you do now, yet is that no invincible Argument to overthrow the lawfulness of them: for that the judgement of a good man, wherein it is erroneous, is no obligation upon my Conscience to believe as he doth. And to fetch an Arrow wherewith to strike this opinion dead, I need go no further than your own Quiver, for *page* the *6th. line* the *7th. &c.* you confess and bring in St. *Paul*, testifying that the Lord hath ordained, that they which preach the Gospel, should live of the Gospel; and then telling the Corinthians what he himself did, as concerning his Maintenance, yet not as a Duty incumbent upon him, but of his own will, for the better advancement of the Gospel, and enlargement of the Church of Christ, being then in its Infancy, and to be gathered from amongst the Heathens and Infidels; and you your self there give the reason of his so doing, *viz.* lest he being chargeous unto them, their Covetousness should hinder them from embracing the Gospel. And now I pray you, as in a Mirror, behold your own Folly and Injustice, that so injuriously fill the World with Invectives against the Ministry, for not doing more than their Duty, and not Remitting that which you confess God hath ordained for their Maintenance, to satisfie your Avaritious Humours. But may not he, that dare deal unfaithfully with God, and without trembling pervert his Holy Word, be suspected in his dealing with Man? which made me say before, I knew not how faithfully you had dealt with the Martyrs, in reciting their Judgements; for in the fore-cited *page*, how impiously did you wrest the Word of God to make it serve your own turn?

1 Cor. 9. 14.

wherein I cannot but obſerve a double Impiety; Firſt, Your Craft, in not naming the place, leſt they that Read, ſhould ſearch the Scriptures, to ſee whether theſe things be ſo or no. Secondly, Your manner of doing it, which that I may the better do, I ſhall firſt inſert your words faithfully, word for word, and then ſhew you wherein you have perverted them: *William Thorpe*, ſay you, ſaith as followeth, in theſe words; "After Chriſt's Aſcenſion, and when the Apoſtles "had received the Holy Ghoſt, they Travelled with their "hands, to get their Livelyhood, when that they might thus "do for buſie Preaching; Therefore, by the example of "himſelf, St. *Paul* teacheth all Prieſts of Chriſt, to Travel "with their hands, when for buſie Teaching of the People "they might thus do, whoſe Prieſt-hood God accepteth "now, or will accept, or did accept in the Apoſtles Time, "and after their Deceaſe, and will do to the Worlds end. "But *Ciſtercienſis* in the thouſand Year of our Lord Chriſt, "211, one Pope *Gregory* the tenth, Ordained new Tythes, "firſt to be given to Prieſts, now in the New Law. But "St. *Paul*, whoſe Trace and Example all Prieſts of God "enforce them to follow, ſeeing the Covetouſneſs that was "among the People, deſiring to deſtroy that foul Sin, by the "Grace of God, and true vertuous living, & Example of him-"ſelf, wrought, and taught all Prieſts to follow him, as he "followed Chriſt, willingly and patiently, in high Pover-"ty; wherefore St. *Paul* ſaith, The Lord hath ordained, "that he which Preach the Goſpel, ſhould live of the "Goſpel; But we, ſaith *Paul*, that Covet and Buſie us to "be faithful Followers of Chriſt, uſe not this power, for "loe, as St. *Paul* witneſſeth, when he was full Poor and "Needy, Preaching among the People, he was not char-"geous unto them, but with his hands he Travelled, not "only to get his own living, but alſo the living of other "poor and needy Creatures. And ſince the people was "never ſo Covetous, nor ſo Avaritious, I gueſs, as they are "now, it were good counſel if all Prieſts took good heed to "this Heavenly Learning of *Paul*, following him here in "wilful Poverty, nothing charging the People for their

"Bodily

" Bodily Livelyhood. But becauſe many Prieſts do contra-
" ry to *Paul* in the aforeſaid Doctrine, *Paul* biddeth the
" People to take heed of thoſe Prieſts that follow not him,
" as he had given them Example; As if ſaith he, *Paul* would
" ſay thus to the People, Accept ye no other Prieſts than
" they that live after the Form that I have taught you, for
" certainly, in whatſoever Degree or Order that any Prieſt
" is in, if he Conform him not to follow Chriſt, and his
" Apoſtles, in wilful Poverty, and other Heavenly Ver-
" tues, eſpecially in the true Preaching of Gods Word,
" though ſuch a one be named a Prieſt, yet he is but a Prieſt
" in Name, for the very work of a Prieſt in ſuch awanteth.
" This Sentence approveth *Auſtin*, *Gregory*, *Chryſoſtom*,
" and *Lincoln*, plainly. *Theſe be the Words of your Book.*

And now, who would not here think that St. *Paul* had made it his very Buſineſs to delineate, and expreſſely to ſet out in that place, the Character and Duty of a true Preacher of the Goſpel, you ſo confidently adding, (as if it had been the very ſum and concluſion of the Apoſtles Diſcourſe, concerning that matter) that St. *Paul* biddeth the People take heed of thoſe Prieſts that follow not him, as he had given them Example; that is, as your ſelf explain it, in wilful Poverty, and Travelling with their hands? when he himſelf in that ſame Chapter had declared, that *they had power to forbear Working, for who goeth a Warfare at any time at his own charges?* 1 Cor. 9. 6, 7.

And here alas, but that I fear we are fallen into thoſe times, when Wicked men and Deceivers, ſhall wax worſe and worſe, deceiving and being deceived, I ſhould tremble to think there were any to be found guilty of ſuch high *Treaſon* againſt the *King* of *Heaven*, as impudently to violate his moſt holy Word; For where I pray you, in all that Chapter of 1 *Cor.* 9. which is the place intended by you, though in wicked ſubtilty not named, do you find any ſuch expreſſion, as St *Paul* profeſſing to live in wilful Poverty, and counſelling all Prieſts of God to follow his Example therein, Or bidding the People not to accept any Prieſts, but ſuch as 2 Tim. 3. 13.

lived after the Form that he had taught them, and Example he had given them? And yet you could shamelesly introduce the words of the same Apostle, spoken in another place, to others, upon another occasion, *viz. Philip.* 3. 17. where speaking of another matter, to wit, of his estimation and valuing of Christ, and his pressing towards the Mark, for the price of the high-Calling of God in Christ Jesus, and his tendency towards Perfection, he saith in that 17*th. ver.* thus, *Brethren be followers together of me, and mark them that walk so as ye have us for an Ensample*; You, could I say, shamelesly introduce this saying, as spoken by the Apostle in the same Discourse, concerning his manner of Conversation among the *Corinthians*, without being Chargeous unto them; and as a particular Advice to the People, and Exhortation to beware of, and avoid, all such Teachers as did not live after his Example, but did receive any thing of the People, towards their Bodily Livelyhood and Maintenance, whilst they themselves laboured in the Word and Doctrine; which how true it is, and how much you have herein violated the Purity of Gods Word, your own Conscience can, doth, and will testifie against you; and every one may see, and understand, that hath an Ear to hear, what the Spirit by the Word, saith unto the Churches.

But as our Saviour said, *Mat.* 10. 25. *If they have called the Master of the House, Beelzebub, how much more shall they call them of his Houshold?* So now it is no wonder you can dispence with the violation of the Word of God, given by the Ministration of his Apostle, when you dare boldly pervert the Sayings of Christ himself, to Patronize your pernicious Principles; for *page* the 8*th. line* the 6*th. &c.* you write thus,------- "I find, say you, in Ecclesiastical History, "written by *Eusebius*, mentioning *Apollonius* against *Mon-*"*tanus*, saith that *Montanus* fed the Maintainers of his Do-"ctrine, with sums of Mony, and great Hire to Preach, "which was forbidden in Holy Scripture, for Prophets to "take Hire; *And say you*, Christ commanded his Disciples "*Mat.* 10. to take no mans Silver or Gold, or Apparel, or "two Coats, and saith by their fruits you shall know them.

Consider

Conſider here I pray you, what you do, and remember that in this you bely not Men but God. I pray read the Text once more, and ſee whether there be any ſuch thing, as Chriſt commanding his Diſciples not to take any mans Gold or Silver, or Apparel, and ſaying, by theſe fruits you ſhall know them; Or whether you can rationally conceive, that Chriſt, by the words there ſpoken, did intend to abridge his Apoſtles of their Power, to make uſe of Gods Ordinance, to wit, that Preaching the Goſpel, they ſhould live thereon; Or whether it was not rather a particular Direction and Encouragement, to go on chearfully and willingly in the Work of the Miniſtry, without ſolicitous caring for the things of this life, all which ſhould be ſupplyed unto them, for that the Workman is worthy of his Meat, *v.* the 10. and he himſelf denouncing terrible Judgments againſt all them that ſhould not Receive and Maintain them, *verſes* the 14. and 15. Mat. 10. 10, 11, 12, 13, 14, 15. which interpretation of the place, is warranted by that of St. *Paul*, 1 *Tim.* 5. 17, 18. where uſing the ſame words, he ſaith. *Let the Elders that Rule well, be counted worthy of double Honour, eſpecially they who labour in the Word and Doctrine, for it is written*, or, *for the Scripture ſaith, Thou ſhalt not muzzle the mouth of the Oxen, that treadeth out the Corn; and the Labourer is worthy of his reward*; And yet you dare preſume to add theſe laſt words, *by their fruits you ſhall know them*, as if ſpoke by our Saviour at the ſame time, *which you know to be falſe*; And as if the whole ſcope of his Diſcourſe had been to warn his Apoſtles not to take any mans Gold, or Silver, *&c.* for that they who did ſo, were falſe Prophets, and by theſe fruits you might know them; when you know how injuriouſly you have violated the Text it ſelf, which runneth thus, *Provide neither Gold, nor Silver, nor Braſs in your Purſe, neither Scrip for your Journey, neither two Coats, neither Shooes, nor yet Staves, for the Workman is worthy of his Meat*, that is, for you ought to be maintained by them to whom you Preach, and not thus, *Take no mans Gold, or Silver, or Apparel, or two Coats*, as you have falſly recorded it, and then wickedly inſerted

theſe words, By their fruits you ſhall know them, purpoſely to deceive your Proſelites, and perſwade them, that for thoſe who profeſs to Preach the Goſpel, to receive or require any thing towards their Bodily Maintenance, as of due belonging to them therefore, is the very Characteriſtical note of a falſe Propher, given by Chriſt himſelf in the Holy Scriptures.

Now therefore hear this yee that forget God, and not without trembling remember that terrible Word which is gone out of the mouth of the Lord: *If any man ſhall add to theſe things, God ſhall add to him of the plagues that are written in this Book, and if any man ſhall take away from the Words of the Book of this Prophecy, God ſhall take away his part out of the Book of Life, and out of the holy City, and from the things that are written in this Book*, Revel. 22. 18, 19.

And, now that I have diſpatched my Poſition, and ſhewed the Payment of Tythes not to be Repugnant to the Will of God; give me leave a little to Conſider them nude, and abſtract from any ſuch Relation, and ſo now Due by Reaſon, and the Law of the Land; And thereby ſhew you the Folly and Unreaſonableneſs of your Queremonious Cavil, that Complain not of any real Oppreſſion under which you labour, but that you are not permitted wrongfully to Diſ-inherit others of that to which your ſelves can pretend no Right; And herein I will take upon me to maintain, and rationally to prove that which you are pleaſed ſo arrogantly to ſtile an Ignorance to be pitied, rather than diſputed againſt, which is this, That the Receivers of Tythes have as good Property in, & as much Right to the Tenth part of the Increaſe, as you have to the other Nine, or to uſe your own words, as you have to the Coat on your Back; And in Proſecution hereof, I ſhall, as I have hitherto done, wound you with you own Spear, & like *David* with *Goliah*, Cut off your Head with your own Sword. Now I ſay, There is nothing Inheritable wherein one or other hath not a Property: *And you ſay*, "He only can truly be ſaid to have the Property, who "hath a juſt Right or Intereſt in the thing, without Injury to "another, which is derived to him either by Deſcent, Pur-

"chaſe,

"chaſe, or Gift.——None of which wayes you can Claim any Right in the Tythes, there being none who either buyeth or hireth Land, but knoweth the true value of it, *Salvo decimandi jure*, or the value of the Tythe deducted; So that none of you that thus quarrel with thoſe that receive the Tythe, can truly ſay that you ever Purchaſed or Contracted for them: And if thoſe that purchaſe Land, do not therewith purchaſe the Tythe, then cannot they with the Land deſcend to their Heires; It being a ſure Rule, that *Nemo*, as well as *Nihil dat quod non habet*; And our Law ſaith, *Nemo plus juris ad alium transfert quam ipſe habet.* And if they were given you, ſhew when, and by whom, and produce your Evidence; All which your ſelf Confeſs, and yet will needs be heard to ſay ſomething, though little to the purpoſe.

But it is a great ſign you are near driven, when your *Plea* is turned to *Confeſs and Avoid*, and therein you forced to repair to the laſt Refuges of a bad Cauſe, *Paralogiſmes* and *Fallacies*, to ſay that you and all other, buy their Land free from all Incumbrances whatſoever; Which words *ſay you*, were a meer Deceit, if ſo be a man knoweth a Tenth part to be due to another, and yet he ſelleth the whole, ſo diſcharged as aforeſaid, *&c.* When you well know, the Extent of that general Warrantie, that it reacheth not to defeat Rent Charges, Quit-Rents, and other known Duties, Paymenrs, and Eſtates, iſſuing out of ſuch Land, and Paramount the Title of the Seller: And others might alſo have known, and taken notice of the true and lawful Force of it, had you as truly added the latter part of that general Warrantie, *which is*, Acted, Had, Done, or Suffered by him the ſaid, *&c.*

But can the Ethiopian change his Skin, or the Leopard his Spots? no more can they who are accuſtomed to do Evil, learn to do Well, and no more can you leave your accuſtomed practice of wreſting and perverting the words both of *God* and *Man.*

And now that I have Vacated your Tythe, and ſhewed plainly that you neither by Law nor Reaſon have any Property in, or Right to the Tythe, I ſhall proceed to ſhew

you

you where the Property vesteth; And herein I must first prove that they are such things as are Inheritable, and may Descend, and be Granted: And yet it is no small wonder to me, that so profound a Justicer, and a man so deeply experienced in the Laws and Customs of the Land, as your self, should so much forget, as to place the main strength of your sole Argument against Tythes upon so rotten a Basis, That being not *in rerum natura*, they cannot Descend, nor be Granted, when it is much, that erst your Reading had lead you to the Sixt Book of Reports, you did not observe, that by the Law there are Inheritances *Incorporeal*, as well as *Corporeal*, and that things in *Posse*, as well as in *Esse* are Grantable, and may Descend; and that they have been Granted away, as well by Parliaments, as by the Owners of the Land, is Evident, and I need not here trouble my self to prove your self Confessing it; Only adding, that the Grounds and Reason inducing them thereto, now appear to be false, which admitting it were so, maketh nothing to the purpose.

Coo. Rep. Lib. 6. quoted in the first Page of your Book.

Coo. Inst. 1st. Pt. Fo. 9. a.

Now therefore when a thing Grantable is once lawfully Granted, by one able to Grant, to one of Capacity to Receive, of good Intent, without Fraud and Covin, I wonder by what Law any Power remains in the Grantor, or his Heirs, or any other Claiming by, from, or under him, to make void this Grant, which *ab initio* was neither Void, nor Voidable in its self, nor by any matter *Ex post facto*, especial, after several hundred years Continuance, divers Descents, various Transmutation of Possessions, and mutual Purchase of Land by Gifts, Grants, Exchanges, Feoffements, and Licence of Seisne Fines, and Recoveries, by Deed Indented, and Inrolled, and all the legal Assurances that possibly can be? most of which do either by the Common or Statute Law of the Land, take away Entries, purge Disseisins, and make the Estate Pure, Absolute, and Indefeasible, and are mutual Estoppels to either Party; And all this done for valuable Consideration, allowing the Value

Value of the Tythes, which is alſo in all Equity and Conſcience, by which only you pretend to be guided, a Conſtant and Continued Confirmation of the former Grant thereof; So that none can now juſtly Complain of any Deceit in his Purchaſe, or any wrong done to him by them that receive the Tythe. It remaineth therefore of neceſſity, that the lawful Property be in the firſt Grantees, and their Succeſſors, and all others to whom their Eſtate therein is lawfully come, whether by Succeſſive Decent, Gift, Purchaſe, Eſcheat, Forfeiture, Confiſcation, or any other legal way whatſoever. Now the firſt Grantees were *Vicars*, *Rectors*, *Friors*, *Abbots*, *Chanteries*, *Nunneries*, *Cathedrals*, *Colleges*, *Biſhops*, *Deanes*, *and Chapters*, and many more; All which were in their time lawfully ſeiſed of them, until by the Light of true Religion, that Miſt of Darkneſs, which for a long time had blinded our Iſland, being diſpelled, and they having deſervedly Forfeited their Eſtates by the Law, through their Diſobedience to the known Laws of the Land, *King Henry the Eight* ſeiſed into His own hands all thoſe Lands and Tythes, whoſe uſe was for the Maintenance of things not warranted by Holy Writ, as Abbies, Nunneries, Chanteries, and all ſuch like Superſtitious Vanities, which were all likewiſe given to him and his Succeſſors by Act and Authority of Parliament; and alſo Ratified and Confirmed unto him by the ſeveral Aſſurances, Recognitions, and Fines, of Abbots, and all others who were before thereof ſeiſed, He allowing them who were preſently Damnified by their Diſſolution, Conſtant and Competent Stipendary Sallaries for their lives, and ſo became thereof lawfully ſeiſed *jure Coronæ*; Not only by the Right of Confiſcation and Forfeiture, upon which yet he might without doubt well

Fox Book of Martyrs, Vol. 1. Page 1076.

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S 37. *Hen.* 8 4 1. *Ed.* 6. 14.

have justified, but also by Authority of Parliament, and their own voluntary Grants; And being thereof lawfully seised *jure Coronæ*, He and others of his most Noble Successors, *Kings* and *Queens* of this Realm, have since at their Wills and Pleasures, Sold and Granted divers of the said Mannors, Lands, and Tythes, and other Hæreditaments, to many of their Subjects, and their Heires for ever, whose Right and Title to, and Property therein, being thus as I have plainly shewed you, Founded, is to every sober, understanding, honest man, unquestionable. And as for those whose use was warrantable, as Parochial Preferments for the Maintenance of a Preaching Minister, whether it were *Vicaraage endowed*; *Rectory*, or an Anniversary Stipend, *Bishops*, *Deanes*, *and Chapter*, both the *Universities*, *Cambridge* and *Oxford*, the Colleges of *Wincheſter* and *Eaton*, divers *Grammer-Schools*, and *Hospitals*, and other Foundations warrantable, they were continued their Lands and Tythes, yet remaining to them by Successive Descent from the first Grantees, and so their Title thereto far more indisputable than the other.

And now for Conclusion of all, I shall make an end with this short but sharp *Colasterion*, in a Parallel Expression to that of the Author to the *Hebrews*:

Heb. 2. 2. 3. *For if the Word spoken by Angels was stedfast, and every Transgression and Disobedience received a just Recompence of Reward: How shall we escape, if we neglect so great Salvation.* So now, if it be so far our Duty to Receive and Maintain the Ministers of the Gospel, coming to us, and having nothing, so that it shall be more Tollerable for *Sodom* and *Gomorrah* in the Day of Judgement, than for that City which shall do otherwise, *Matth.* 10. 14, 15. How far more Intollerable shall it be for those who are so far from Cheerfully Maintaining them with what is their own; That when

when the Piety and Religion of our Anceſtors, hath according to the Word and Will of God, Provided and Confirmed to them in the Church a ſtanding Maintenance and Portion for ever, ſo that every one enjoyeth freely what is his own, and they likewiſe are Maintained without being Chargeous to any, do Sacrilegiouſly Endeavour to Diſ-inherit them of that.

FINIS.